The Bombay Guardian.

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WEEKLY REVIEW.

—R. A., in our correspondence columns, draws attention to an article that lately appeared in a contemporary commenting on Mr. Aitcheson's circular. With regard to this circular it may be as well to bear in mind that it did not treat of morality in general, but of one phase of it which might lead—it was thought—to unfaithfulness in the performance of judicial duties. With regard to other forms of immorality the offender would be dealt with by the law of the land. But the specific form of immorality imputed to the judges of Burmah, or some of them, was not one that exposed the parties to the cognizance of the law. This, we suppose, was Mr. Aitcheson's motive for calling attention to it in the way selected by him. And perhaps our contemporary, in commenting on the circular, did not mean to say that immorality in general, falsehood, say, or fraud, was not a thing that justified Mr. Aitcheson's Circular, but that this particular form of immorality was not justly repremanded in that way. As a matter of fact, we suppose that there are multitudes of Englishmen, even in what are called the upper classes, who look upon this kind of sin as comparatively venial. We are glad to acknowledge that there has been a marked improvement among Englishmen in India, with respect to this matter, since the beginning of this century, and perhaps few men of good position, in India proper, would care to have it known that they were keeping Native mistresses. In Burmah it would seem, the public sentiment is about half a century behindhand. The more's the pity that a voice should be raised in such a respectable part of Her Majesty's dominions as Bombay, in reprobation of a step designed to help forward the public sentiment of semi-barbarous Burmah.

—With regard to the other matter mooted by our correspondent, we are free to say that we should be glad to see those who care so deeply for the physical welfare of the Natives of this country but who do not think their conversion to Christianity a thing to be greatly desired, giving their own time and their own efforts and their own money to the gratuituous medical treatment of the Natives of the interior. But why they should insist that Christians who differ from them in thinking the conversion of the Natives very desirable, should put their services, their time, their money at the disposal of their critics, appears to us not very explicable. In fact it looks very mean. The friends of non-religious medical missions have no money of their own to give, no time to spare for this philanthrophic purpose, and wish the friends of religious medical missions to do every thing for the furtherance of their ideas. It would seem that the Christians who favor the spread of the Bible, are the only ones that have any money to give and any personal labor to bestow. The rest think it quite enough that they should criticize. Missionaries have taken the lead in this matter of providing the people of heathen lands with medical aid. Let philanthropists otherwise minded follow, if they will, but why snarl?

—We do not hear much of the Old Catholics now-a-days. They have not been able to take up a sufficiently independent position. They have been very much afraid of being thought Protestants. They are very much in the position occupied by Erasmus during the greater part of his life. Erasmus died in the bosom of the Romish Church after having done his best to show that it could not be the true Church. It appears that the Old Catholics of Germany have lately met in Synod and taken action with regard to the question of celibacy. They have decided that there is no incompatibility between celibacy and the cure of souls. Some of the leading spirits among them did not agree to this decision and withdrew from the Synod. Dr. Dollinger was not present.

—In an article on 'Reconciliation' by Rev. W. E. Boardman, we read: "The apostle Paul's most tender and persuasive plea in 2 Corinthians v. 20, is often, not to say always, taken as an appeal to the unconverted to come to Jesus and submit to him, and receive the pardon of their sins. One cannot wonder at this; it seems, and is indeed, so perfectly suitable. Yet it is distinctly and emphatically addressed to Christians, as such, and is a plea with them to enter into a further and full treaty of union with God in the same way that they had already found peace with him." Now we think Mr. Boardman is wrong. A careful examination of the passage has satisfied us that the apostle is not appealing to the Corinthians at all, but is describing to them the nature of his ministry. It should be noticed that the word *you* is in italics and is not in the original. So also in the 1st verse of the next chapter. These four chapters ii-vi are mainly occupied with a description of Christian ministry, which is designed as an answer to the Judaizing teachers who had been seeking to undermine the influence of Paul in Corinth. If for the word *you* in the passage in question we substitute *men* we will see at once the sense of the passage.

—There was a letter in our last about babyhood and its occasional tyranny. The *Times of India* thinks that the writer should be included in our portrait-gallery of fools. We cannot avail ourselves of this suggestion knowing that the writer is a very sensible man. His letter points out a real danger which conscientious persons, realizing their obligation to serve God in all things, will give heed to. We are ready to admit that the baby is a very important personage and deserves a great deal of attention, but in some instances it is allowed to usurp the place of an autocrat and many just claims upon the attention of the parents are lost sight of.

—Lord Beaconsfield has discovered a new kind of inebriety. He says that Mr. Gladstone is "inebriated with the exuberance of his own verbosity"; also that he is "gifted with an egotistical imagination." We should have thought that this latter compliment had been better deserved by somebody else, the author and fulfiller of certain romances.

—The *Indian Christian Herald* quotes this remark of ours: "To say that God is not willing that his will should be done by us, is a contradiction in terms." To this the I. C. H. makes answer: "True, but man is unwilling for the depravity that is in him. God is not willing that any sinner should perish in his sins, and yet if we are to believe the Scriptures, how many, alas! do perish in them" But is there not this difference between the sinner and the saint, (and by the saint we mean what Paul means, viz. a believer,) that the will of the latter is in accord with that of his heavenly Father and that he gladly avails himself of the grace of God to obtain that sanctification which God offers him? We fully concede the force of depravity, even in those who have believed on Christ. It defies the utmost efforts of a mind that anxiously desires to be delivered from its thraldom. But there is something it cannot defy, and that is the power of the Saviour brought into the heart by simple faith. In Romans vii. we see the tremendous strength of this depravity, even in the presence of a mind enlightened as to the claims of God and as to the excellence of his requirements. But in the 8th chapter we see what the Spirit of life in Christ Jesus can do in the same heart, when, having reached the point of self-despair as to its ability to reach the divine standard, it recognizes that the way of sanctification is by faith even as the way of justification is. Christ is made unto us wisdom, righteousness, sanctification, redemption. In justification we appropriate by faith the righteousness of Christ, in sanctification we appropriate the sanctifying power of Christ. The two main points are—the recognition of our own utter incapability,—and trust in Christ for the supply of the sanctifying Spirit of grace.

—The Melbourne papers contain accounts of the wreck of the *Loch Ard*, a vessel of 1623 tons, with 51 souls on board and a cargo valued at £57,000. She was lost near Sherbrook River having nearly completed her voyage from England. Before daylight on the 1st of June she was wrecked on a reef, within 150 yards of some towering bluffs 60 feet high. She seems to have broken up almost immediately. Thomas Pearce, a ship's apprentice, after being in the water three hours, succeeded in reaching a sandy ledge beneath one of the bluffs. Wounded, bruised and exhausted, he lay for about an hour upon the beach, when he heard the cry of a female, and rousing himself saw a Miss Eva Carmichael, one of the passengers, in the sea, holding on to a spar. He immediately plunged in, swam to her aid, and after extraordinary exertions, succeeded in bringing her ashore. On rearching the land, they both fell down exhausted, and fell asleep. These two were the only souls saved from the wreck. As soon as the young man had a little recovered his strength he climbed the bluff and walked until he reached a house and obtained the needed help. The parents, three sisters and two brothers of the young lady were drowned. On the 20th of June, in the town-house, Melbourne, before an audience of 5000 persons, the Humane Society of Victoria presented medals to a number of persons to whom they had been awarded, and among others presented to Thomas Pearce the first gold medal ever awarded by the Society. In presenting the medal to Pearce, Sir Redmond Barry said 'he had passed through a trying ordeal, too often the lot of those who followed his honorable profession. He had first exerted himself for the preservation of his own life, but when he reached the shore, faint, bruised and bleeding, his energies and courage were restored by the sight of a fellow-being in such extreme peril, and he rushed back into the jaws of death, and succeeded in rescuing the drowning female. Such an act ennobled a man. Pearce's conduct had inspired every one, not only with respect for him, but made them hope that he would rise and become distinguished in his profession.'

—A great deal of bitterness has been stirred up in Bombay by the way in which the License Tax is being engineered though our trading community. The tax is bad enough, however administered, and it would have been well if men whom the community know and confide in, had been selected to carry out its provisions. The peculiarity of this tax is that it exempts the rich.

It lays hold of the vender of sweetmeats and the peddler of fire-matches, and lets the gentlemen who live on Malabar Hill, employed in H. M.'s service, go free.

—The Porte has signed away the territories claimed by the powers represented in Berlin lately, but his subjects object to being signed away There is resistance to the proposed transfers in Bosnia and Batoum. In the former province strenuous efforts are made to keep out the Austrians, and there has been a good deal of bloodshed; but the Austrians are winning their way. Disturbances continue in Epirus, Thessaly and Crete. All this will only hasten the consummation, what prophecy calls the drying up of the Euphrates.

—The Russo-phobians are having the best of it just now. Our politicians are somewhat taken aback by the announcement that a Russian envoy accompanied by an armed escort is at Cabool, and is there receiving a friendly greeting. Whether the despatch of an Indian embassy will checkmate the Russians, remains to be seen.

—We must ask our friends who favour us with their correspondence, to bear in mind how very scanty is the space at our command.

—We have already mentioned that the Rev. Wm. Taylor's appeal for Christian workers to go to different points in South America, has been well responded to. We find in an American paper an interesting account of the embarkation of nine persons, proceeding to S. America in response to Mr. T.'s appeal. Five were men (ordained ministers) and four were women. As they were not sent out by any Missionary Society they went as steerage passengers after the pattern of Bro. Taylor himself. The writer of the account was much impressed with this example of devotion on the part of refined and cultivated persons, accustomed to the comforts and conveniences of life.

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TRADITION.

Romanists profess to receive the word of God, written and unwritten. By the unwritten word they have what is ordinarilly called tradition. But have the Romish traditions never been put on paper? Nobody pretends any thing of the kind. There is not a tradition of Rome that has not been written and printed a hundred times. So that it is incorrect to say that the faith of the Romanists rests upon the word of God, written and unwritten; it should be, the word of God inspired and uninspired. What a strange dilemma! The inspired word is not sufficient for the guidance of God's people, it must be supplemented by the uninspired word! Truly an extraordinary position for any one to take up. We do not know how any one could pour greater contempt on the word of God, than by such teaching.

Our Lord very severely denounced the Jews for their attachment to tradition. He said: In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandment of God, that ye may keep your own traditions." At the time of our Lord, nearly four centuries had gone by since the last of the inspired writings of the Old Testament had been written, and during this time many traditions, i. e. teachings purporting to have been handed down from former ages, had gained ascendency. So far from seconding the teaching of Scripture, these had supplanted the commandments of God; the Jews gave more heed to them than to the Scriptures. Men are willing enough to make up for the neglect of laws they are not inclined to, by extra attention to those which they have a mind to; and the doctrine of authoritative tradition enables them to treat traditional ideas as of divine sanction. Thus in the very heart of the Gospel we have the most solemn warning against reliance on tradition. In the face of such warnings it is astonishing that men calling themselves Christian teachers should have dared to elevate tradition to the level of the word of God. The Scripture declares itself sufficient for the guidance of believers, and whosoever elevates tradition to an equality with it, is guilty of rejecting the clear statements of the Bible to this effect. The Pope occasionally addresses an audience of pilgrims. They doubtless listen with the greatest eagerness to what he says, drinking in every word of 'the vicar of God'. Take ten men of such an assembly, a month after the delivery of the speech, and ask each of them privately what the Pope said; there will perhaps be some sort of agreement among them as to the substance of what he said, but who can doubt that there would be great varieties and even discrepancies as to details and especially as to expressions. If indeed there had appeared a published report of the speech, the morrow after it was delivered, who can doubt that the auditors would be very glad to guard against the failure of their memories by procuring a copy each? Only in some such way could there be any certainty with regard to what he had said. In like manner if the Thessalonian Christians wished to obey the command of the apostle and hold fast his oral teachings, their best course would be to commit to writing, as soon as possible, what he had said. If our Romish friends will look at the beginning of the Gospel of Luke they will find mention made there of traditions. Luke says: "as many have taken in hand to set forth a declaration of those things that are most surely believed among us even as they delivered them unto us, who from the beginning were eye-witnesses." Now the word *delivered* here is the same from which the word tradition comes. In the Latin it is, "*Prout tradiderunt nobis.*" Those who had been eye-witnesses of the great facts of our Lord's ministry, related the facts to Luke and he, guided by the Holy Spirit, committed them to writing. Thus we see that it was necessary for tradition to be taken into the Scriptures in order that it might be of use to the succeeding generations.

Now why do Romanists, in the face of the positive declarations of Scripture as to its own sufficiency, insist on tradition as of equal authority? We know of but one satisfactory answer: the vagueness and uncertainty of tradition is more favorable to the introduction of new doctrines not taught in the Bible, nor dreamt of by the primitive church. An appeal to Scripture alone would be fatal to their pretensions; but the bishops take the whole matter into a region where others cannot follow them and men must receive what they decide without question.

J. M. D. M. draws attention to the book entitled "Controversial Catechism," Ch. iv., as an authority on the subject of tradition. We have read this chapter and find a good deal of reckless assertion but very little that can be called argument. Here is one of its "arguments:" "Every where, and in every age of the church, divine tradition has been received with the same faith as divine Scripture. Now to say that the holy Church can err, is to say that Jesus Christ has failed in his promise, a dreadful blasphemy, tantamount to a denial of the divinity of Christ." This is the way in which poor Catholics are terrified and hindered from even investigating the matter. By the Church the writer simply means the sum total of those who believe as he does. The fact that there is, and always has been controversy on this point, is proof that the professed followers of Christ have been divided on this as on many other points. In the second and third centuries, many apologies, i. e. defences of the faith were written by Justin Martyr and other well-known Christian writers, and in these we find the constant appeal made to Scripture as of itself decisive. We affirm that the primitive Church knew nothing of this equality of tradition with Scripture, and that the persecutions waged by the Romish Church during many ages against those who maintained the sufficiency of Scripture, is evidence enough that this dogma had not been always accepted.

The word tradition does not itself convey the meaning assigned to it by Romanists, that of the unwritten word. The Catechism quotes three passages from early writers urging Christians to adhere to the tradition of the Apostles. Now this simply means, as every Latin scholar knows, that which has been handed down from the Apostles. The question, what has been handed down from the Apostles? could only be decisively answered from the Scriptures. For one quotation of this kind, ten might be cited showing that the early Christian writers recognized the all-sufficiency of Scripture. We quote again from the Catechism:

"Protestants say that all necessary truths are contained in Scripture, and they quote these words of St. Paul: 'Scriptures—are able to make thee wise unto salvation.' 'All Scripture is profitable.' Tim. ch. 3. v. 15, 16. No Catholic ever denied that Scripture is profitable, and makes men wise unto salvation; but mark the words of St. Paul: he says, *profitable*, he does not say *sufficient*."

We are sorry to say that we must bring a charge of dishonesty against this writer, and prove it by quoting the whole of the text of which he only favors his readers with four words. "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." We have quoted the Douay version. The passage teaches not only that Scripture is profitable, but that it is all-sufficient, for by it the man of God is made *perfect, furnished unto all good works.* This single passage suffices to dispose of the plea in behalf of tradition.

INDIA OLD AND NEW.

A series of articles on Civilization in Ancient India, has appeared in the *Bengal Magazine.* These articles exhibit a good deal of research and thought, and are fitted to be helpful to those who wish to study this subject. In that which appears in the July number, it is pointed out that one predominant idea swayed the course of life of the ancient Hindoos, the idea of a future life. By the future life they meant transmigration, with ultimate absorption into the Deity. The system of sacrifices is said to have been the only form of worship known during the Vedic period.—The writer would probably wish us to understand by this that sacrifice was the central idea round which all worship gathered. We who receive the testimony of the Bible know that sacrifices were instituted immediately after the fall of man, and easily understand how it came to be so prominent in the religions that subsequently sprang into existence. The article to which we have just referred undertakes to show that the performance of sacrifices in the Vedic period, engendered a necessity for the investigation of science, in other words that Hindoo science was the daughter of religion. Anthropomorphic ideas led the worshippers to regard the sacrifices as a kind of banquet for the Gods; it was therefore desirable to ascertain what times and seasons would suit best. This led to Astronomical study. To every Veda a sort of astronomical treatise is appended. Then again the construction of altars led to the study of geometry. It was conceived that the shape of the altar determined the benefits accruing to the sacrificer. The rules for the size and shape of the various altars are given in the Brahmanas. The writer we are noticing thinks that the origin and improvement of the Hindoo mathematical sciences, in spite of the attempts of some to trace them to a foreign source, may be traced to their ideas of precision in the performance of religious acts. He traces to the same notion of pacifying the deity, the early scientific conception of grammar. He says:

"At all sacrificial ceremonies, the Vedic *mantras* were chanted. It was conceived that the Deity would be enraged if the hymns were sung in a halting and jolting manner, or the words were wrongly pronounced, or recited without knowing their imports and bearings: not only would the sacrificer fail to attain the object of his sacrifice; but would commit a heinous sin by such wrongful

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recitals for which he must suffer in after life. This idea indeed gave rise to the cultivation of grammar, comprising the four branches of phonetics, prosody, roots and meaning of the six Vedangas: Siksha or the science of pronounciation, Chhandasa or metre; Vyakarana or analysis of laugnage; Nirukta or exposition; Kalpa or sacrificial and ritual rules; and Yotish or astronomy. The last two do not relate to grammar. Siksha or the laws of phonetics may be traced to the Taittiriya-Aranyaka and the Pratesakhas of the Vedas, if not earlier. The laws relating to metre or Chhandasa are also very old, and it is said that he who shall cause any one to repeat or shall himself repeat any hymn of the Veda without having acquainted himself with the metre is the "worst of sinners;" a person is said to be a *mantra-kantaka* (the destroyer of the efficacy of a mantra) who repeats a hymn without knowing its interpretation or the accents of the words."

To the sacrificial ceremonies is also ascribed the cultivation of music. It will hardly be questioned that Hindoo Philosophy was 'the result of speculation on the religion itself.' Accepting the conclusions of this writer, and they seem reasonable enough, one or two reflections present themselves The very statements made by him show how unworthy the religious ideas of the Vedic period were, to be the soil from which should spring science or civilization. Men have already departed very seriously from the true conception of God when they imagine that his favor depends upon such things as the shape of altars and the rhythm or articulation of hymns. The *worst of sinners* is the man who repeats a hymn without knowing the metre. The moral attributes of God disappear and moral obligations with them, in a system of this kind. Hindoos of the present day begin to see that such conceptions are utterly unworthy of the Deity. Will they learn the lesson indicated by such facts as we have referred to? Will they take note that inasmuch as religion is the fundamental thing, it is of the highest importance that men should seek, first and foremost, humbly and without bias, the knowledge of God and of his will. What the apostle Paul said about the ancient Greeks, may be said of the Hindoos: "hath not God made foolish the wisdom of this world? After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The great intellectual development of the Greeks did not enable them to attain to correct ideas of the nature and service of God; on the contrary their progress in other things only brought into greater relief the wretchedness of their religious ideas. Thus has it been with the Hindoos.

Many who write on the subject of progress and civilization make little account of religion, and seem to think that faulty religions cannot be much of a hindrance to human progress, and the best system not much of a factor in its advancement. This idea will have to be discarded. In the long run, men are more swayed by religion than by any thing else; and if they cling to that which is wrong in religion, a day is coming when the entire edifice will be overthrown, and that only which is based on the true and the abiding will endure.

FOOLS PHOTOGRAPHED FROM HEAVEN. IV.

"See then that ye walk circumspectly, not as fools, but as wise." Ephes. v. 15.

He is a fool who does not walk circumspectly, that is, with due recognition of the facts of the case. Some facts are revealed to us at a glance; others require more careful observation to be recognized; others again are not to be detected by scrutiny, but have to be apprehended by faith. As one who is traversing the Pontine marshes, needs to have his senses about him in order that he may find sure footing and a straight path, needs also to be on the look out for robers and similar palpable dangers, but may be ignorant of the malarious character of the air, is alive to visible and tangible dangers, but indifferent to the unseen, and consequently lies down to sleep and rises no more, so with many who are pursuing their journey through this world: they are circumspect with regard to temporal dangers, but trouble themselves not at all with respect to the spiritual. They are fools; for they know well enough that men are not merely creatures of flesh and blood, but have spirits which shall live when they have shaken off this mortal coil. Positivists and secularists tell us that it is enough for us to occupy ourselves with the things that pertain to this world; but they are willingly ignorant of many things in man's own constitution that indicate to men of faith the existence of relations between us and higher worlds, between us and a world to come. Even with regard to this world, faith has had quite as much to do with the expansion of our spheres of knowledge as mere positivism. Columbus had to fight a great battle with the visible and palpable, with science and nescience, before he could launch forth on the wide Atlantic. He had testimony to the probable existence of a Western world, but it was a subtle kind of evidence that men of ordinary minds could not grasp. By faith he weighed anchor and by faith he reached the islands of the west. And some of the most important facts connected with the present life can only be apprehended by faith. Many a man is wise in his own conceit and wise in the estimation of men generally, who fails altogether to apprehend the relations in which he stands to his Maker. Paul adds to the words that we have quoted: "Therefore be ye not unwise, but understanding what the will of the Lord is." The first condition of successful service is that a man should know what it is that his master wishes him to do. A servant may be very diligent and wear himself out with toil, but if he does not begin by seeking to understand what the will of his employer is, he will spend his strength for nought, and instead of receiving praise for his activity he will be severely blamed. The testimony of John, Peter, James, Matthew and Paul is just as worthy of our reception as that of Livy or Tacitus, nay, it is a hundred times more worthy, and this would be generally conceded, if it were not that they testify to things that are beyond the pale of our experience. But it is evident that in giving a revelation of his will, the Almighty may be expected to accompany it with evidence of its divine origin, such as is not needed for its transmission to succeeding generations. But we speak to those who do not deny that the Bible is a revelation of God's will, and we urge upon them that there can be no greater folly than for a man to neglect the indications here given of the will of the Master and of the danger of the disobedient. We have just been reading of the wreck of a fine vessel and the loss of many precious lives through the neglect of the Captain to take account of one thing. He was a good navigator and neglected no opportunity of taking the sun or heaving the lead, of consulting his charts or observing the barometer; but there was some iron ware in the hold of the ship, so placed as to cause a deflection of the needle; this involved a miscalculation, the result of which was that the gallant ship with almost all on board, was lost. Thus many of the wise and prudent of this world, are exceedingly circumspect as to the things that relate to their temporal welfare, but fail to consider that they have relations with the unseen Ruler, and with the life to come. They are so blind to these relations that they look upon those who take them into account as foolish, and pride themselves upon their superior wisdom. The Bible says that we need the whole armor of God in order to stand against the wiles of the devil. They know not what to make of this language. Whoever saw the devil? they ask. Where are his armies? wherein are we assaulted by him? we have many other difficulties with which to contend, but as for this we are not sensible of it. For the very good reason that you are not seeking emancipation from its thraldom It was only after the *fugitive* slave that the American slaveholder sent forth his bloodhounds. So long as you walk according to the course of this world, the God of this world will not harass you; but if you take up your cross to follow Christ you will soon be made sensible of his power. The part of wisdom is not to shut one's eyes or allow oneself to drift with the current, but to recognize all the facts of the case and put on the armour that God has provided.

INTERNATIONAL BIBLE STUDY.

September 1st, 1878.—Daniel V. 22-31.

"And thou his son hast not humbled thy heart." The world would move on much faster, if children were always willing to profit by the experience of their parents. A father tells his son that he was led away in his youth, and fell under the power of many temptations, and lost much precious time and many golden opportunities, and brought upon himself a great many disasters, and begs of him to profit by his sad experience, and seek grace from God to persue a wiser and a better path; but how often does the son say to himself, I will seek pleasure as my father did, and will exercise my wits to escape the disasters. So generation after generation, men continue to run the same course of folly.

The profoundest humiliation of the Jews had been reserved for the last. It was not enough that they should have been deported, their temple destroyed, the sacred vessels brought away and placed in the treasury of the Babylonian monarch; a deeper degradation is in reserve; the sacred vessels of their temple, used of old in the worship of Jehovah, were to be used in the great banquet which Belshazzar gave to his nobles; used as drinking vessels by these heathen, and used in pouring out libations to their idols of wood and stone. This was the culmination of the Babylonian impiety. In all that vast and magnificent assembly there was none to stand forth with a protest against this indignity offered to the Lord of Hosts. Daniel, of course, had not been invited; perhaps he had even received an intimation that his presence was not desired.

Then God himself came forth as witness for the truth there dishonoured. The dazzling light of the banqueting hall paled before the celestial light of the letters inscribed by a hand, the mere fingers of a hand, high up on the cornice. The king trembled like an aspen leaf. Who should decipher these mysterious letters? One man alone could do it. Daniel appears and declares the doom of the king of and his realm. "God hath numbered thy kingdom and finished it." God may have condescended to use the Babylonian Empire in chastising the Jews; but he would not allow the Babylonians to flatter themselves that it was by their own power they had overcome the people of Israel. When the time came for the deliverance of the Jews, then also came the time for the overthrow of their oppressors. Nor was it the power of Cyrus that was bringing low this mighty empire; it was the power of Him whose words of doom were on the wall of the palace of Belshazzar. "Thou art weighed in the balances and art found wanting" Weighed against the demands of God this is the decision regarding all that men extol and glorify, regarding not only the potentates of earth but regarding every individual. When the commandment came, sin revived and I died, says the apostle Paul. Men hide the commandments of God from their eyes and then flatter themselves that they have a great deal of merit. Let there be one flash of God's authority, and every knee shall bow and every tongue confess its own insignificance.

"Thy kingdom is given to the Medes and Persians." Men achieve greatness by their own efforts, and it seems to them that they are the arbiters of their own destinies. Lord Beaconsfield is glorified for the Treaty of Berlin and honors are showered upon him, and how few think that God has any thing to do with the treaty. In permitting this and that event to take place, God does not declare his approval of the particular event. God did not approve of the bloody wars of Napoleon, but he condescended to use them punitive-

ly, and for the humiliation of a world that is ready to give divine honours to any miserable slave of ambition who attains to mastery over her.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Your correspondent J. F. P. attempts to show that Tradition ought to be received by us as possessing the same Divine authority as the Bible. We Protestants, accept as our *only* rule of faith and practice, the following books, which compose what is usually known as the Canon of Scripture :—The Pentateuch, the Historical Books, the Poetical Books, the Prophets, the Gospels and Acts, the Epistles, and the Book of Revelation. Now, will J. F. P. be good enough to inform us what Tradition, according to Romish idea, really is ; and, if it is indeed composed of the unrecorded utterances of the Apostles, then where are these utterances to be found ; if they are to be found in the Patristic writings, then will J. F. P. be so kind as to mention the names of the different Fathers, in whose writings they may be found.

My reason for making such a request, is that many Romanists themselves, have an exceedingly indefinite conception of what their *all* important tradition is—Only the other day while travelling on the Railway, I had the company of a Romish Priest, who, in conversation, endeavoured to convince me of the necessity of receiving Tradition in addition to the Bible, as the Divinely Inspired Word of God ; nay, he even asserted the superiority of tradition, and yet left me quite in the dark as to what *he* meant by the term.

If J. F. P. therefore will specify the traditions or tell us where we may find them he will place us in a better position to estimate the force of his arguments.

Yours faithfully,
G. K. G.

Sir,—Having accepted "J. F. P's." invitation to compare the correspondence that has taken place in your columns between himself and "O." I venture to give the result, and feel sure that both you and your impartial readers will correct me if I have come to any wrong conclusions.

2. The two questions "J. F, P." raises in his of the 25th ultimo are 1st, To what *infallible* authority are we indebted for the selection and the compilation of the Biblical writings ? 2nd, Is it sufficient for all purposes to believe solely in the Holy Scriptures, ignoring tradition altogether ? I will deal with the second first.

3. "J. F. P." says that "O." confirms all that he urged *in favor* of tradition. Now if "J. F. P." takes the following quotation from "O." "Nay, the spoken "word was *better* than the written" he will find that the portions quoted by him are *not* in favor of tradition. "O." evidently, and rightly, means that the persons who were present at Paul's preachings were urged by Paul to hold fast his teachings. "O." does not mean those who heard of Paul's teachings through others, because none of them would have *preferred* tradition, as it then would have been, to the written word. I dont suppose "J. F. P." *prefers* tradition to his Bible.

4. Because "O" compares the course of tradition to a muddy stream which gathers many impurities as it wends it way along, "J. F. P." calls upon him to distinguish between the pure and impure traditions. Can anything be more absurd ? The impossibility of distinguishing is the strongest objection against tradition being accepted. I am sure there is much truth in many an exaggerated story, but should not care about gathering it, especially if the story had been running for a few years. "J. F. P." however considers that since tradition was revealed, like the Holy Scriptures, by God, the question as to the channel through which it has reached us is of minor importance. I wonder if all Roman Catholics would subscribe to that, and may I ask "J. F. P." how he knows that the traditions he holds fast were revealed by God ?

5. Now for question one. Why does "J. F. P." ask it ? The inspired writings were revealed by God, and according to his former argument, they should in consequence be accepted without any question. He however is right here, and in answering him I will but endorse the "Bombay Guardian's" attempt to show that the Scriptures we have are those indited by the Apostles. "J. F. P." accepts them because his infallible Church tells him to. "J. F. P." asks where he can get historical evidence to prove the authenticity of the Bible. May I ask him where I can find the historical evidence to prove that there was a sovereign pontiff at the time of the Apostles.

6. Lastly "J. F. P." says in his first letter that a reply he has invariably received from some Protestant friends has not unnaturally created in his mind certain doubts in respect to the value of tradition. He is expected to believe tradition because his infallible Church has ordered him, Therefore, I believe I rightly infer, he doubts the infallibility of his Church. If so, was he aware of it ? Of course he has our deepest sympathy when we see his credulity tried so severely, but he should not try to be always ready to give a reason for the hope that is in him. Having by a detailed analysis of the several points noticed by "J. F. P's" letter shewn how he has exposed himself—for the better understanding of the controversy, I would ask your readers to compare the corespondence and *judge* for themselves.

I remain etc.,
A.

Dear Sir,—Recently a learned and respectable Brahman of my acquaintance, who is about 46 years of age, has been deeply afflicted by the death of his wife. Though a man of learning he is far from wealthy. Like most of his people in similar circumstances he probably will wish to marry another wife ere long. But see in what difficulties he is involved. In consequence of the rules of caste he must marry a girl of about 8 or 9 years of age. He is now so old that the expense of obtaining a wife will be considerably increased. He will necessarily be deeply involved in debt. And how will he pay the interest ? How will be provide for the necessary expenses of his family ? These questions must occasion him much anxiety. His wife, being so young will not be able to render him any assistance for several years. And, as their ages will be very different, they can have but little sympathy with each other. It is hardly to be expected that she should ever cherish much real affection for him, or that he should have much confidence in her. And before many years, she, in all probability, will, by his death, be reduced to the miserable condition of a Brahman's widow. Such are the evils which arise from prohibiting the marriage of widows. When will the Brahmans be wise ? When will my friends have compassion on their widowed daughters and sisters ? Yea, when will they have compassion on themselves ?

Yours &c.
C. S. Moorker.

[Such marriages as are here spoken of ,are a manifest violation of the order of nature, which is the order of God. Usage is exalted above the will of God, personal happiness and the welfare of society. This blind deference to custom, is a miserable servitude, quite as odious as African slavery. Ed. *B. G.*]

The *Bombay Gazette* and Christianity.

Sir,—There must surely be something out of joint in the present intellectual machinery of the *Bombay Gazette*. Is not the position it has now taken up in relation to morals and religion somewhat abnormal ? I do not think it was always so. When Mr. Aitchison's morality circular was being discussed lately, the *Gazette* actually took the part of the maligners of the spirit of the document, whereas, like a true Englishman who knows what the sacredness of home and home ties means and who feels himself humiliated when it is violated, it out to have struck out manfully against the disgusting habits which had called forth the circular, and held them up to public contempt.

An official has no business with the private character of the officials under him ; so says the Gazette. Has he not indeed ? Is it nothing to a Commissioner, a General, or a Governor that the character of his country and his countrymen should be traduced and falsified by a few of its depraved representatives under his control ? Is it nothing that England and the accepted religion of England should appear in Burmah in spotted garments ? Mr, Aitchison has nothing to do with the "*morality*" of his subordinates, says the *Gazette*. That is an alarming doctrine indeed. Supposing the subordinates had got into the habit of breaking into houses of nights and making off with other people's property ; or of taking people's lives now and again, would the Commissioner in such circumstances have no business to interfere, either by law or cirular ? And yet these are only instances of "Morality." It is a great pity that the *Gazette* wrote on that subject so unguardedly as it did, and the pun at the end of the Article was a degradation to the paper. I think a new-paper like the *Bombay Gazette* should constitute itself a guardian and educator of public morals, not a palliator of what it itself would, I hope, scorn to be guilty of. Papers in this Presidency professing to represent England and her morality and religion, to represent in a word, England as she is—are few, and surely in a land like this the few that are should not give a caricature nor even a distorted image.

I am strongly of opinion that Mr. Aitcheson's circular has had the commendation of every right thinking Englishman in India, and that the principle on which he acted is not merely defensible, but commendable in the highest degree. It is not many years since the Queen herself set a precedent for a similar course of action by blotting out of her army rolls the name of one whose private conduct on a certain occasion—and on one occasion only—was not in accordance with the seventh Commandment : and it is only the other day that an officer was cashiered for the comparatively venial breach of morality of being privately drunk in his own house. What has the *Gazette* to say to such tyrannical intermeddling with people's private actions ?

Then, as to Christian Missions, the *Bombay Gazette* is, I think, on the wrong track. In an article last week, proposing a very plausible and laudable scheme of village doctoring, it so speaks of missions that it feels itself necessitated to inform its readers that it is *not* really an enemy of missions, no matter what might be inferred from the tenor of the article to the contrary. It does not say much for the genius of the poet when he feels it necessary to write "This is poetry" over his productions, lest they might be mistaken for something else. In the case of the *Gazette* one would be very apt to make a similar mistake if it were not for the precautionary hint to the contrary, to wit, that it is really not at bottom hostile to missions. But let us see exactly what it says. "Were half the money that is spent by private individuals in England on purely sectarian missions diverted to relieving the vast amount of disease and sickness that surrounds us, the people of this country would have a thousand times the cause to bless us and our rule." In another paragraph of the same article we have the following :—"It is extremely problematical that the religious missionary will do any good at all, even to one individual." It is pretty plain that after writing a couple of sentences like these the precautionary hint above referred to was not unneeded. The last sentence puts the cap on the first, and the meaning of both is in plain terms, that India is quite as well off temporally and eternally with her present beliefs as she would be if her beliefs were Christian, or in other words, that Hinduism—Vallabhacharism for example—is quite as good as Christianity—or at any rate, if there be a difference at all, it is no more than "extremely problematical." Perhaps the *Gazette* on reflection would hardly subscribe to this doctrine, nevertheless it is the doctrine of the leader in question, and is the doctrine which all Native readers will see in it. If it were not so sad a sight, it would be amusing to observe how secular papers and secular writers discourse about religion and lay down laws which, according to them, would be a vast improvement on the laws of God. Would such writers kindly take the hint to make themselves fairly acquainted with their subjects before they begin to write. For instance, a correspondent of the *Gazette*, the other day, alluding to this medical article, asserts that missionaries have now given up the higher and directed their whole operations to the lower classes of the country. Was ever a more foolish or a more false assertion made ? and the *Gazette* speaks of "conversion" and "perversion" as meaning practically the same thing, the only difference being the stand points from which the movement is viewed: that is to say, the changing of a man's heart from unholiness to holiness, from the devil's service to God's service is exactly the same thing as his changing from one religious sect to another ! This is the theology of the *Bombay Gazette*.

Again.—To be relieved from disease and pain is not merely as good as, but better than being delivered from the terrific consequences of sin and being put in possession of supreme happiness throughout eternal ages —also the theology of the *Bombay Gazette*, for does it not say, "we do think that missionary labour should be *subordinate* to the relief of physical suffering." Now it is evident that if the *Gazette* had even a rudimentary knowledge of what it talks about it would not appear so supremely ridiculous as it does. No body of men have shown themselves so forward to relieve suffering as the disciples of Christ in all ages, whose hearts and intellects have been equally well informed on the doctrines of their faith. In fact, they are much more philanthropic than the *Gazette* itself, for while the *Gazette*, though *professing* to believe in Christianity as a tolerably good religion, would give *only* physical and temporary relief to the sufferer, they would do their utmost to give both physical and spiritual, both temporal and eternal. But

the *Gazette* doesn't understand this, or if it does, it prefers so to muddle its ideas that the cursory Hindu reader can hardly say it believes in Christianity, or the Christian reader, that it believes in Hinduism. Finally; this I should like to see, namely, if an editor really believes in God and in the Bible, let him, when occasion requires, speak out manfully according to his belief; and, on the other hand, if he has no such faith, let him openly avow it, that Christianity may at least be able to distinguish her foe from her friend.

Yours,
R. A.

SIR,—In the last issue of your valuable Paper, I observed a letter bearing the initials A. C. B. in reference to mine of the 25 ulto. and 6th instant which appeared in your issues of the 27 July and 10 August respectively. Being rather averse to personalities I will overlook the remarks contained in the preamble of your correspondent's letter and endeavour to the best of my poor abilities to reply as follows to the six questions set by him. In reply to question (1) I would beg to draw A. C. B's. attention to my letters of the 27 ulto and 6 inst. in which I stated that the Bible—the exclusive rule of faith among Protestants—is, according to St. Paul, only *one* of the two element of the Word of God which Word also includes Apostolical Tradition. I showed also how St. Paul places Scripture and Tradition on a perfect level when he addresses the Thessalonians as follows:—"Hold fast the traditions you have been taught, whether by word or by our epistle" (2 Thess. II. 14) and that dependence on Tradition is as necessary as faith in Scripture. I moreover said very clearly that Christ and His Apostles taught many things not contained in Scripture, but which are known to us Catholic Tradition. Now strange to say that A. C. B. who writes with direct reference to my two letters above quoted, has not attempted to disprove even one of these assertions! All I have hitherto advanced must therefore hold good. I never stated or implied, as A. C. B. assumes, that the Bible is imperfect in itself; but, on the contrary, I admit that Scripture is quite perfect in itself *as far as it goes* i. e. inasmuch as it is only one of the two elements of God's word. But how are we to rightly understand the Bible is the question. No book can explain itself; we know but too well that however clear a text may be, however plain its meaning, it can be tortured into numberless different senses. Not so with the living Tradition of Christ's Church. Had Scripture been made by God the only rule of faith, His Church could never boast of that unity which distinguishes her from all other churches, for she would have by this time been a swarm of sects as numerous perhaps as those of Protestantism. Tradition therefore is the fence which keeps out all new doctrines; and hence why heretics from the beginning of the Church down to our time have always instinctively opposed it. The necessity for Tradition is apparent for we have the undoubted testimony of Christ Himself that *all things* whatsoever He had heard of His Father, He had made known to His Apostles (John xv. 15) and that He sent them His Holy Ghost to prevent their forgetting any of those truths. We know also that both before and after His resurrection He went *on speaking* of the kingdo n of God (Acts I. v. 3) i. e. His Church, her moral and disciplinary laws, dogmas, &c.. Now what man in his senses will affirm that all this teaching continued for more than three years is all contained in a small volume which in a few hours can be read all over! Catholics could refute the absurdity even if we had not the positive testimony of St. John that "there are also many other things which Jesus did which, if they were written every one, the world itself I think would not be able to contain the books that should be written" (John xvi. 25). From this text it clearly follows that Christ did not command to write all He said and did; that to write all would have been impossible and finally the unwritten part of our Saviour's teachings must be known to us by the infallible Tradition of the Church, unless we suppose Christ did not care about it and permitted it to be lost to us as worthless. Hence the necessity for Tradition. Moreover a reference to Scripture will elicit the fact that even those among the Apostles, who did write, preached by word of mouth many things not to be found in their writings. And was all this teaching to be lost to us or does A. C. B. mean to be guilty of the calumny of accusing Christ and His Apostles of partiality in instructing the first Christians in doctrine of which we were to be kept in ignorance? It was, moreover, the Divine will from the first that the word of God should be proclaimed before it was written. 'Going teach all nations.' 'Their *sound* hath gone forth into all the earth and their *words* unto the ends of the world.' Truths conveyed in Christianity existed in the Divine Mind and on the lips of the Apostles before they were written down, and quite independantly of being written at all. It was oral teaching, not Bible-reading, that converted the world. In answering questions 2, 3, 4 and 5 I beg leave to explain that Apostolical Tradition has come down to us through two different channels, which we may call the written and the unwritten tradition. Written tradition is to be found in all the books composed in the first centuries after Christ by Christian as well as by heretic and pagan authors, which in some way or other bear testimony to the faith of the Church at that time, The principal monuments of written tradition are (1) the liturgical books of the Eastern and Western churches in the Latin, Greek, Slavonic, &c., langnages, which books all marvellously agree in the essential parts; (2) the Acts of the Martyrs in which is stamped in letters of blood the actual belief of those intrepid witnesses of Christ; (3) the works of the Doctors and Fathers of the Church and of divine preachers, &c; and (4) also the history of the church itself. I have mentioned pagan and heretic authors because the stupid calumnies of the former and very denials and protests of the latter throw light on the faith of their Christian contemporaries. By unwritten Tradition we mean (1) institutions, customs and practics common to Christians of every age and country, the origin of which can be traced to the Apostles, as for instance the practice of abstaining from meat on Fridays and fasting during Lent, &c., and (2) edifices, carvings, &c, of past ages that point out in some way or other the faith of our forefathers. Take for example the catacombs which were the burial place of the early Christians of Rome and the old churches of nearly all Christian countries which in their very structure and ornaments bear testimony to many of our dogmas, as for instance the real presence of Christ in the Encharist, the necessity of prayer, &c.. Now Christ cannot deceive nor be deceived. He has promised to be with His Church all days even unto the consumation of the world. He has also promised that the gates of hell (falsehood and error) shall not prevail against His Church which is "the pillar and ground of truth." If now Christ is infallible and He has promised to guide His Church through all truth, it follows of necessity that His Church must be infallible in her teaching which must be the same in the 19th century as in the 1st. If A. C. B. does not agree with me, I will be thankful if he will only *clearly prove* the contrary. I have explicitly stated above that Christ did and taught many truths not contained in Scripture and I fear that A. C. B. will not be able to show me the contrary. This being the case, will your correspondent tell us whether the teachings of J. C. and His Apostles were all to no purpose or worthless. If so "the perfect and all-seeing God" would be guilty of having committed an absurdity in teaching what was not at all necessary for our belief. If A. C. B. asserted this he would stand accused of a calumny against the infinite wisdom of God, which I hope he is not capable of. God therefore in His infinite wisdom *has* instituted a means, viz His infallible church—by which the teachings of Christ and His Apostles should reach us in their original integrity and purity.

With reference to the question No. 6., if by the word "practices" A.C.B. means those which can be traced back through every age of Christianity down to the the apostles, he is correct. I do not think A. C. B. is quite justified in saying what he has in question No. 6 which is nothing short of a calumny agaist R. Catholics. I would therefore ask him to reconsider his remark. But bye the bye are only Catholics guilty of following practies "which the Scriptures dont warrant?" Will A.C.B. now candidly tell us where is his authority in the Bible for the baptism of infants? I am afraid he will be obliged to give up the literal sense of Scripture here. Would he also inform us why Protestants keep the Sunday holy and not Saturday? Because we read that our Lord rose on the first day? That might be a Scriptural warrant for keeping *both* days, but certainly not for the change from Saturday to Sunday. The Apostles, after the Law had passed into the Gospel, still enforced (Acts XV. 19,20,28, and 29) the original commandment which had not been Jewish only but primitive (Gen. ix. 4); they classed the breach of it with very grave offences against God's Law. What except Catholic tradition has untied the obligation? Having now shown the necessity for Tradition and where it is to be found, I would ask what conclusion would an unbiassed mind draw from what I have said? The inevitable inference would, I think, be viz. that though Protestants endeavour to oppose Tradition they are nevertheless as dependent upon it as Catholics themselves.

Bombay 20th August 1878.

I am, Sir, Yours &c,
J. F. P.

P. S. I think it is but fair to ask that in his reply to this letter A. C. B. will have the goodness first to dispose of the several points noticed by me, before bringing up *fresh* questions.

DEAR SIR,—I have to thank you very much for the remarks appended to my letter in last Saturday's issue.

It is quite evident that if a Christian does *not* believe that perfection is attainable in this life, his experience will fall short of it, and the imperfections in his character and conduct ought not therefore to militate against the doctrine. But what of those who *do* believe in the doctrine, who appear to tell us that Christian pefection is the duty and privilege of the true believer and attainable by faith in Jesus Christ? Surely their experience and life must be very much higher, in truth different in kind from those who with all their strivings after better things have to confess that they have not attained nor are already perfect. I feel this question to be one of the utmost practical importance and therefore would again draw your attention to one point on which I have a difficulty, a satisfactory solution of which would I am sure help a great many minds.

But let me first of all state as briefly as I can the points on which Christians are I believe generally agreed. All admit the need men have for this higher life—for holiness. That this life is in Jesus Christ and obtainable by man *now* by the indwelling of His Spirit. That faith is the appointed means of acquiring it and that according to the proportion of faith so shall this higher life be enjoyed. On all these points I believe true Christians are at one. Where the difference appears is, that those who hold the perfection view seem to say that the faith—the constantly active and abiding faith in Christ which so to speak produces an entirely blameless and sinless life not only may be but is actually realized on earth; while the others demur to this and say that such faith never has been nor so long as the present condition of things exist—a depraved nature and a corrupt world—can be realized. Now when both parties appeal to Scripture and apparently point out texts which seem to favor their respective views is it not reasonable to bring the matter to the test of experience? The doctrine and experience of one of the parties agree, for their be many who, adapting the words of Paul to their individual cases, cry out "O wretched man that I am, who shall deliver me from this body of death?" But does the doctrine and experience of the other agree? Can the man be found who has the faith we have described? If so the challenge of James is very pertinent "show me thy faith by thy works." Such an expression of the life of Christ would be a manifest miracle in the eyes of the world, and if it became the normal condition of the Christian what a power there would be in our Churches and what rapid progress in the world's evangelization.

Let no one suppose that those who do not accept the doctrine are satisfied with, far less plead for a low standard of spiritual life. They would not abate one jot or litttle of what is required of believers. Nor do they underrate the importance of faith, nor are they forgetful of the law of the kingdom that we receive in proportion to our faith; but they affirm that such is the impotence of the saintliest of men that they are no more able to sustain from day to day in an unbroken chain the faith which gives the victory, than they are able to obey perfectly the commandments of God. Both are obligatory, but to the end there will be imperfection and a necessity for recurring to the blood which cleanseth from all sin. If in this matter however the majority of Christians are in error, and after all, the faith that can in this present life rise to full fruition and sustain a perfectly holy life is actually experienced, again would I earnestly ask where may we find an example of it?

S.

[Not having space in this, we hope to reply in our next issue.—Ed. B. G.]

DEAR SIR,—I beg you will kindly publish the following few lines in your widely circulated paper as they no doubt will prove very interesting to your readers. A Bawa named Shewadass has lately come to live in Koombarwada (a lane opposite to the 2nd Carpenter street), and has spread a report to the effect that he is the incarnation of one of the Hindu Gods (Bhola Shunker). Many superstitious Hindus resort to the Bawa's house for his *durshan*, and a *prasad* which they consider will deliver them from their past sins. This Bawa, I am informed, belongs to a Maratha Caste, and kept a woman whom he some time ago left for want of money. He was for a short

time employed in a mill, but for some fault got dismissed. When He thought there was no other profession left for him but that of a Bawa, he first rented a house in Kambatpoora where being mocked and scorned, he removed to Koombarwada, were he still resides. In the latter lane however, live many respectable Coppersmiths some of whom go to the Bawa in order to obtain offspring. The Bawa generally sees his visitants after bathing, and then pretends that he knows their objects. I was one of the visitants, and asked the Bawa what my object was. Whereupon he said quite different from the truth, and was consequently put to shame in the presence of many respectable men then present. I was extremely sorry to see men and women falling prostrate at his feet and enquiring when they will get money and children &c. I am afraid that if allowed to continue his course, he will deprive many of their purses.

I am D.Sir
M. B. H,

Sir,—I beg you will allow me through the medium of your paper to refer Mr. A. C. B. to Dallet's Controversial Catechism, Chapter iv. in the matter of his question regarding "*Tradition.*"—

I beg to remain, &c.
J. M. D. M.

Epitome of News.

Saturday, August 17.

—*Indian Daily News*. "Jogendronath Bose married in 1867, a girl of twelve or thirteen years of age, named Srimutty Khettermoni. He was a young man of education, and, as he afterwards rose to a position most coveted by Bengalees, that of a Moonsiff, we may assume that he had good talents and fair prospects. She was the daughter of Issur Chunder Mitter, a Deputy Magistrate in the Twenty-four Pergunnahs, and for some time a member of the Bengal Legislative Council. They belonged to a most respectable Hindoo caste, and their position was high among the influential class of natives who devote themselves to the service of Government, and to the professions. After the marriage the wife remained in her father's house, while the husband pursued his career, at different stations in the interior, first as a teacher in the Rajah of Burdwan's school, then as lawlecturer at Nattore, later on as Moonsiff in Berhampore and in Sylhet. In 1875 he came from the latter place on leave, and took his wife to live with him. It was then that he discovered some twenty-two letters addressed to her by the prisoner, which, according to his account of their contents, proved conclusively, not only their guilt, but even that Opendrolall Bose claimed the paternity of one of Khettermoni's children. The crime thus disclosed was of a most aggravated nature, the guilty persons being related to each other as uncle and niece. Had the injured husband at once repudiated the treacherous woman, and prosecuted her seducer, he would have deserved the entire sympathy of the public. But he chose to hush the matter up. He destroyed the letters, and sent his wife back to her father, not as repudiated, but under the family arrangement which had previously existed. He afterwards wished to take her with him to Sylhet, and sent an attorney's letter to his father-in-law, demanding that she should be given up to him for that purpose." The woman resumed her intimacy with Opendralol, and a suit having been brought, the latter has been sentenced to a year's imprisonment.

—The present owner of the ancient ducal palace of Andria, near Naples, on examining a plan of the building noticed a door marked where none now exists. He consequently had the wall pierced in that spot, and found an entrance into a chapel in which was deposited a coffer containing 400,000 ducats in gold, which was concealed there by the Duke d'Andria when he emigrated to Germany at the time of the French invasion of Italy.

—The *Guzerat Mitra* draws attention to a case of police torture which is painfully revolting in its details. The accused, a railway policeman at Dakore, is charged with having caused the arms of a man, from whom he wished to extort a confession, to be literally burnt to cinders by the application to the unfortunate sufferer's person, of four redhot bars of iron. The policeman has been duly indicted.

—*Madras Mail*: Mr. Stanhope, the Indian Under-Secretary, stated in the House of Commons last night, that the mortality during the late Indian famine "was estimated at 1,350,000." We shall be glad to learn his authority for the assertion. According to the recent trial census in this Presidency, the decrease of population in fifteen famine taluqs amounted to 755,504 out of a population, according to the census of 1871, of 2,299,885. In Mysore, the results have been found to be still more appalling; and it is the general opinion of officials in Southern India that although the loss may never be accurately known, the famine has cost the country four or five millions of lives. The Madras correspondent of *The Times*, writing last April, put down the deaths in this Presidency at about three millions, and in Mysore at a million and a quarter. The Bombay figures were not available to him, but he estimated the deaths in that Presidency to be over a million.

Monday, August 19.

—The locusts seem bound to traverse India from South to North. They have made their appearance in a portion of Guzarat. We should like to know how many years have elapsed since India has had a visitation of locusts. There are locusts in America that make their appearance at intervals of 18 years.

—On the 12th inst. a soldier named Alfred Benton, a private in Her Majesty's 54th Regiment stationed at Fort William, committed suicide by shooting himself with his rifle at his quarters in the Dalhousie Barracks.

—The Nani Tal correspondent of the Agra paper reports the death, by his own hand, of Mr. Strachan, Post Master of Almora, and late a Captain in H. M.'s 47th Regiment.

—Colonel Wyndham, who was imprisoned at Mandalay, on the 4th July, was released on the 27th.

Tuesday, August 20.

—It is just two months since the Bombay monsoon began and we have had 93 inches of rain.

—On Saturday last, at 6 p.m. at the Madhava Baug some leading members of the Hindoo community assembled to consider the advisability of voting an address and raising a subscription in honour of the celebrated learned Pandit Guttulalajee for his incomparable learning, proficiency in Sanscrit, and in the tenets of the Hindoo religion, and his disinterested labours in spreading the knowledge of that religion. They voted the address and subscribed Rs. 9,600. The pundit is blind, and is only 33 years old.

—*Spectator*: If the shrewdest political thinker in England had been told, thirty years ago, that the bizarre and flashy novelist who had just given to the world "Coningsby," "Sybil," and "Tancred" would within a generation, be not only ruling England, but ruling England on the lines of the ideas set forth in that very extraordinary series of political primers,—would have restored for a time to the Throne some of the prerogatives which the Jew, Sidonia, is made to claim for it in "Coningsby,"—would have laid the basis of Toryism in the suffrages of the masses after the fashion roughly indicated in "Sybil;" and finally, would have commenced, with a great flourish of cymbals, in a foreign capital, that attempt to restore empire to the East, and to centre our power as a nation rather in the despotic control which we wield over the millions of Hindoostan, than in the energies of the people of these Islands, which is sketched out in "Tancred,"—we cannot doubt that the shrewd political thinker we have supposed would have treated such a prophecy as the raving of a lunatic. Yet that is exactly what has happened. As Lord Beaconsfield sat in his carriage, with the captive of his bow and his spear, Lord Salisbury, at his side, acknowledging the flatteries poured upon him, and expressing his belief that he had brought back "peace, with honour," to the British people, he must have been conscious that he had really achieved miracles; that the proudest and most scornful of English nobles has been tamed to do his will in carrying out this strange policy of glare and glitter; that the Throne is his firmest ally; that he has dazzled the multitude of English practical men, and sober, industrious working-men, by his diplomatic rockets; and that for the present, at least, "the weary Titan, with deaf ears and labour-dimmed eyes," has consented to take up calmly a double load, at the bidding of the quaint ideologue who, forty years ago, could hardly get a hearing at all in the House of Commons, and thirty years ago was treated as a fortunate adventurer, whose career rather illustrated the fairness and tolerance of English public life, than the ability of the man who had thus forced his way to the front of it.

—The *Engineer* informs us that there are already 14,580 miles of duplexed and 16,157 miles of quadruplexed telegraphic circuits in operation in America.

—The Life of Dr. Wilson, by Dr. Geo. Smith, is to be published by Murray.

—A London correspondent says:—*Apropos* of the garter, I am told that the cost of installation as a Knight of the Order amounts to no less than £10,000. The greater part of the fees (which are remitted in the case of foreign recipients of the Order) go to pay the salary of that mysterious functionary, "Garter King at Arms," and to keep up the Heralds College.

—The Str. *European* and Ship *Stornoway* left our harbour Saturday, afternoon, and after parting with their pilots came into collision outside the harbour at 7. 10 p. m. Both vessels sustained such damage as to compel them to put back.

—*Overland Mail*, Aug. 2: The agitation in Italy in connection with the Eastern Question is subsiding.

Cardinal Franchi, Papal Secretary of State, died at Rome on Aug. 1.

The war at the Cape is at an end, and Aug. 1 was observed in the colony as a day of thanksgiving for the restoration of peace.

A Supplementary Estimate amounting to 1,845,000*l.* has been issued to meet additional expenditure for army services consequent upon the war in Turkey and the outbreak at the Cape.

Amongst the deaths recorded this week are:—Major-Gen. J. S. Gell; Lieut-Gen. Sir M. Galway, K. C. B.; Capt. F. B. Cardwell, Bengal C. S.; Rear-Admiral A. H. Gardner, C. B.; Rear-Admiral Helpman; and Mr. C. E. Schoene, formerly of Calcutta.

A bronze statue to the memory of the late Rev. Dr. Chalmers, the eminent leader of the Free Church of Scotland, was unveiled in Edinburg on July 27, in the presnce of a large assemblage. The execution of the statue was entrusted to Sir John Steel, R.S.A., who has produced an excellent work of art and an admirable likeness. The statue, which is 12 ft. in height, represents the reverend doctor in the dress of a Moderator of the General Assembly, with an open Bible in his hand as if giving an exposition. The pedestal is of Peterhead granite, and about 15 ft. high. The site is at the intersection of Castle Street and George Street.

The *Manchester Guardian* says:—"John Hutton, the Mayfield centenarian, died last week. He was born in Glasgow on Aug. 18, 1777, was married at the Old Church (now the Cathedral) in this city on Dec. 7, 1797, and entered the employment of Messrs. Hoyle and Sons, calico printers, on Oct. 15, 1798. It will be seen that he was within a few weeks of completing his 101st year. He had been uninterruptedly in the pay of the firm above named for nearly eighty years, and has lived all these years within a stone-throw of the river Medlock.

The National Assembly in Crete has sent a note to the British Consul at Canea soliciting the mediation of England to obtain autonomy for the island. In case of their failure to abtain this, the Cretans declare themselves determined to continue resistance to Turkish rule. They, however, rely upon England to ameliorate the condition of Crete, which was abandoned, they say, by the Congress at Berlin.

The total eclipse of the sun, which took place on July 29, though invisible in British latitudes, was observed under the most favourable conditions at Denver, Colorado, where a great body of American and English astronomers assembled to watch the grand phenomenon.—

From telegrams which have been received it appears that these savants succeeded in taking most satisfactory observations, drawings, and photographs along the line of totality; and that, according to Mr. Norman Lockyer, no inter-Mercurial planet was observed, the solar protuberances were fainter and fewer, but that the corona was ten times brighter than in the eclipse of 1871, thus indicating the great variation in the structure and condition of the sun's outer atmosphere when there are most and fewest spots on his disc. Probably the result of these extended and complete observations will throw much light upon the various problems relative to the sun which have of late years been the subject of controversy, and we may expect that they will furnish some evidence favourable or adverse to the current theory that the sun cannot be regarded as a globe, either liquid or solid, surrounded by a complex atmosphere, but as a gaseous body throughout almost its entire mass.

Dr. Gregg, on July 27, was enthroned Bishop of Cork, in succession to his late father.

At the sitting of the Wesleyan Conference at Bradford, on July 29, Rev. B. C. Horton, who had been speaking respecting the deaths of some of his fellow-ministers during the past year, fell down insensible on the platform, and died in the course of a few hours.

Wednesday, August 21

—*Indian Chr. Herald*: "From Pachamba we learn that the Rev. K. S. Macdonald last month baptized twenty persons in one day, including some very interesting cases into the details of which we cannot enter. They included father, mother and three children; a great grandmother, her son, two granddaughters, and a great grand-daughter. There are various indications that lead those in charge to expect more baptisms immediately. The Rev. John

Hector has been asked to proceed to the same place next week, as there are already others ready and anxious to be baptised."

Thursday, August 22.

—A telegram has been received from Peshawur reporting the death of the heir-apparent to the throne of Kabul on the 17th instant. The public mourning consequent on this event will probably put a temporary stop to business, and the departure of the mission for Kabul may possibly be adjourned in consequence.

—The Automatic Windmill Pump appears to be coming into use in this country.

—The *Times of India* hears that some 400 or 500 of the B. B. & C. I. operatives at Parell have struck, because 8 hours' work was required instead of 7. They have been dismissed in consequence.

—Visitors to the Taj at Agra may be curious to know what has become of the garden that was there till last week. A flight of locusts passed over the station, and did not leave till they had eaten up the garden.

—The Rev. Dr. Cuyler has been visiting California and describes (in the *N. Y. Evangelist*) a visit to the monster trees of the Mariposa grove: "The first view of the "Grizzly Giant" with his girth of ninety-five feet, and his gnarled limb of sixteen feet circumference lifted up an hundred feet into the air, is an astonishment. The monsters multiplied in number, and increased in average size, as we rode farther up the mountain-side. Even the pines and redwoods of one hundred and fifty feet high seemed but saplings alongside of them. Through one of the trees which had fallen, we all rode on horseback. Then coming to another one, whose branches were fresh and green, but whose bowels had been burnt out and decayed, we rode into the monster through the huge apertures in his sides. Nine of us sat, on horseback, within the trunk! How the old fellow manages to support all that mass of verdant branches with such a thin shell of trunk, quite surpasses our comprehension.

"It required five men to labor for twenty consecutive days in order to bring one of them down. Even then they could not accomplish their job with axes, but were obliged to use pump-augers. After the trunk was severed, the veteran refused to succumb, and had to be pried over with wedges; and "great was the fall of it." On counting the number of the rings, it was discovered that the tree was twelve hundred years old. He was born then about the time of Mohammed, and was already a well grown monarch when Charlemagne was on the throne!

"These California *Sequoiæ* are not the oldest trees on the globe; nor are they the largest in circumference; for the African "baobab" exceeds them in both particulars. Neither are they the tallest trees on the globe—for the slender Australian "eucalyptus" towers up to 480 feet. But in combined girth and altitude, or in the *amount of timber*, these Californians surpass all trees yet discovered in any land under the sun.

—*N. Y. Evanjelist*: "One of the manliest of men is Dr. Trumbull of Valparaiso, Chili; and a son bearing the same noble stamp of vigorous Christian manhood as well as the same name—David Trumbull—was preparing to share the labors of his father in preaching the Gospel in Chili. He had graduated at Yale College, and had passed one year in the Divinity School of New Haven, and was enjoying his vacation, when suddenly on July 3d he met his death by drowning. On the week before he had handled an oar in the boat-race between Yale and Harvard, and at the time of the accident that caused his death he was on board a yacht in New London harbor with a small private party. The little son of Col. Coit, who owned the yacht, fell overboard, and in an instant both the father and yound Trumbull sprang after him. The child was taken into a boat and saved, but from some unexplained cause both men sank and were lost. Young Trumbull was understood to be a good swimmer, and his sudden disappearance beneath the waves must remain a mystery unsolved.

—Dr. Gibson, of Erie, Penn., has given to the Board of Foreign Missions of the United Presbyterian Church, 80,000 dollars in buildings and lands, to be devoted to the publication and free distribution of the Scriptures in Palestine and Egypt.

—The *Baltimore Sun* says: "There is no more doubt that drinking ice water arrests digestion, than there is that a refrigerator would arrest perspiration. It drives from the stomach its natural heat, suspends the flow of gastric juice, and shocks and weakens the delicate organs with which it comes in contact."

Friday, August 23.

—*Times of India*: "The way in which the assessment for the Trades Licence Tax is still being pursued continues to excite the liveliest dissatisfaction, and at the present moment the European merchants are fully as much opposed to the arbitrary measures of the executive as any of the native traders or petty stall-keepers. The officials in authority have gone so far as to draw up a circular demanding the names of the English and other constituents of the Bombay firms, in order to assess them also; and so make the whole of the commercial world who may have any dealings in India contribute to the necessities of our impecunious Government. There is about as much reason in this attempt as if the Chancellor of the Exchequer at home insisted that every Bombay merchant who traded with England should be liable to the English Income Tax. The declaration of the leading firms that they would fill up no such circular and betray none of their English constituents, has for the moment disconcerted Mr. Shunker Pandurang, and until further legal instructions can be obtained, he has wisely determined to keep these circulars in his closet."

—Same; Simla, 22: "The Punjab rivers are in heavy flood. Dera Ghazee Khan is inundated. The Govenment offices are closed. The abandonment of the station is probable. Jacobabad is also in danger. The country between Jullunder and Phillour is under water. The Sutlej and Beas bridges are shaky."

—Deaths last week, 559.

—Samuel Goltchman, late Station Master at Delhi, has been found guilty of misappropriation, and sentenced to six years' rigorous imprisonment, two former convictions being proved against him.

—Judge Pollen at Surat has refused the application for bail on behalf of the Editors and others on trial. One witness says he was tutored by the police to make false statements so as to convict the accused.

—The str. *Nizam*, with English Mails, left Aden for Bombay, Wednesday, 4 P.M.

—The *Saturday Review*—The present Government, and especially the present Viceroy, have done much to cheek the interest of Englishmen in India. They have introduced the reign of medals, pageants, decorations; bombastic speeches, eccenirc acts of tenderness for the natives, and still more eccentric acts of hostile suspicion towards the natives. The calm, sober, strong reign of common sense, modest industry, and a firm grip of authority which used to prevail, has been replaced by sensationalism.

—The man who attempted to murder Mr. Tyrrell, Judge of Bareilly, has been committed for trial. In court, on the 18th June, prisoner said that he was a Chattri by caste, and had long been determined to kill a European, and had even gone to Delhi in the hope of killing the Viceroy. The prisoner appears to have lived for the last eight months in Bareilly, passing himself off as a Brahmcharee, and to have been well known to all Hindoos. He has visited many cities between Delhi and Calcutta, and has for some years lived the life of a wandering religious mendicant. He has been identified as a native of Shahabad, in the Umballa district. In court the accused, though insolent in the extreme in his bearing, behaved and spoke perfectly rationally. He said at the first hearing of the case that he was an Avatar, and had appeared in the body of Mahadeo 22 months ago at Sannai Ghat, in the Arrah district, and that it was his mission to kill the Europeans. But on the 23rd of July, when Mussamut Kazano identified him as her son, he said that he had been taken from his home when a child by a Gosain, and did not know his parents.

—London telegram in *Bombay Gazette*: The Bosnian question is exciting great anxiety. The opponents of the Government are pointing to this and to affairs in Central Asia, and they ask where is the promised durable peace?

Le Nord asserts that the Russian Expedition to Central Asia is countermanded.

—*Times of India*: "On Saturday last as one of the sailors on board the Timour was engaged in hauling up a boat, he fell overboard. A rope was thrown to him, but fell out of his reach, and the man, being unable to swim, went down. Captain Robbin, the commander of the vessel, who was reading on deck at the time the accident happened, at once jumped overboard and succeeded in seizing the drowning man as he rose to the surface the second time. The man cultched Captain Robbin by the neck, but the captain managed to shake him off, and after a long and arduous struggle, succeeded in getting him safely on deck. We understand that this is the third time Captain Robbin has saved the life of one of his men and think that he richly deserves the medal of the Royal Humane Society."

"The Bishop of Bombay has stood almost alone at the Lambeth Conference in the ardour of his defence of ritualistic practices. Before the prelates separated a report was laid before them on confession and on ritual subjects not mentioned in the original programme, but coming under the elastic head of "The Condition, Prospects, and Needs of the various Churches of the Anglican Communion." The report, the *Standard* hears, practically reaffirms, with verbal alteration, the declaration of the Upper House of the Convocation of Canterbury three years ago on confession, which has since been presented to both Houses as a parliamentary paper; while on ritual it is, the same authority understands, laid down that changes of ritual should not be made against the expressed disapproval of the Bishop. It seems that our own diocesan opposed the report strongly (and almost alone voted gainst it), as did the Bishops of Cape Town, Bloemfontein, and Colombo, with less vehemence; but the latter bishop said, whatever his individual opinion, he should be guided by the collective wisdom of his right reverned brethren, Eventually the report was adopted with considerable alterations. The conference was brought to a close on the 26th of July."

Miscellany.

—The following letter on Lotteries, written by Charles Kingsley to his son, appears in the *I. Chr. Herald*:

My dearest Boy.—There is a matter which gave me much uneasiness when you mentioned it. You told me you had put into some lottery for the Derby, and had hedged to make safe. Now all this is bad, bad, and nothing but bad: of all habits gambling is the one I hate most, I have avoided most; of all habits it grows most on eager minds. Succees and loss alike make it grow; of all habits, however much civilized men may give way to it, it is one of the most intrinsically savage. Historically it has been the excitement of the lowest brutes in human form for ages past. Usually it is unchivalrous and unchristian.

1. It gains money by the lowest and most unjust means, for it takes money out of your neighbour's pocket, without giving him anything in return.

2. It tempts you to use what you fancy your superior knowledge of a horse's merits—or anything else—to your neighbour's harm.

If you know better than your neighbour, you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance. Hence come all sorts of concealments, dodges, deceits.—I say the Devil is the only father of it. I hope you have not won. I should not be sorry for you to lose. If you have won, I should not congratulate you. If you wish to please me, you will give back to its lawful owners the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time; as you had put in, you could not in honor draw back till after the event. Now you can give back your money, saying you understand that Mr. B. and your father disapprove of such things, and so gain a very great moral influence. Recollect always that the stock argument is worthless. It is this: my friend would win from me if he could, *therefore* I have an equal right to win from him. Nonsense. The same argument would prove that I have a right to maim or kill a man, if only I give him leave to maim or kill me, if he can or will.—I have spoken my mind once and for all on a matter on which I have held the same views for more than twenty years; I trust in God you will not forget my words in after life. I have seen many a good fellow ruined, by finding himself one day short of money and trying to get a little by play and betting—and then the Lord have mercy on his simple soul, for simple it will not remain long. Mind, I am not in the least *angry* with you. Betting is the way of the world. So are the seven deadly sins under certain rules and pretty names, but to the Devil they lead, if indulged in, in spite of the wise world, and its ways.

Your loving Pater,
Charles Kingsley.

Selections.

THE WALDENSIAN CHURCH AND ITS ASSOCIATIONS.

By Antonia Dikson.

Amongst those Alpine velleys which lie to the north of Italy, and which formerly owned the sway of the Dukes of Savoy, we may trace, from the earliest epochs of history, the existence of that portion of the Christian Church known as the Vaudois or Waldensian* people. Frugal, simple, and industrious in their habits, subsisting, like the patriarchs of old, upon the fruits of the earth, and the produce of their numerous flocks and herds, the Vaudois held little communication with the outer world, and to this comparative isolation may be attributed the marvellous purity of their lives and doctrine at a time when vice

* The latter name is of comparatively modern date, and was bestowed upon the Vaudois people in the year 1222, when Peter Waldo, one of the early Reformers, sought refuge amongst them and was the means of introducing a revival in their midst.

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and immorality prevailed to a terrible degree, not only in the secular, but in the papal and ecclesiastical courts. When errors began to creep into the Primitive Church, and the Bishops of Rome arrogated to themselves the supreme authority in temporal and spiritual matters, the Vaudois resented with indignation this encroachment upon their liberty, and denounced these claims as blasphemous and unscriptural. This fearless assertion of independence, at a time when all classes, from the prince to the peasant, were grovelling at the footstool of the haughty Roman Pontiff, was an act far too daring to escape opposition. Jealous of his waning authority, conscious that unless prompt and decisive measures were adopted, the so-called unity of the Church was in imminent danger of being disturbed, the Pope despatched a band of ecclesiastics, especially selected for their mental capacity and subtle powers of argument, into the Alpine valleys, with secret injunctions to undermine the faith of the inhabitants, and to bring them back, if possible, by fair means, into the bosom of "the one true church." Doubtless they anticipated an easy and inglorious victory over these simple and untutored people, but the result only proved that then, as in all ages, "God hath chosen the foolish things of the world to confound the wise, ... and the weak things of the world to confound the things that are mighty." (1 Cor. i. 27).

The Vaudois confronted their antagonists with unruffled composure. With unflinching bravery they tore away the flimsy veil of sophistry and deceit with which the latter would fain have blinded their eyes, and, denouncing the whole system of Popery as unscriptural and un-Christ-like, they asserted their right, as reasonable and responsible beings, to examine into the Word of God for themselves, and to regulate their lives and actions according to the precepts contained in its holy pages.

Baffled, foiled, and disappointed, smarting under a sense of ignominious defeat, the Papal emissaries withdrew, only, however, to consult upon more rigorous measures. Presently they returned, prepared at the point of the sword to enforce their rejected doctrines. At first the Vaudois were repulsed with great slaughter; but as their enemies drove them further and further up the ragged mountain heights, the tide of battle changed, and victory speedily declared itself upon the side of the besieged mountaineers. Entrenched in their own inaccessible fastnesses, the Vaudois could bid defiance to their enemies; and from heights so steep and giddy, that it would have been death for any but experienced mountaineers to attempt them, they hurled down huge portions of rock and earth upon the soldiers beneath, who were soon forced to withdraw, leaving the greater part of their army dead or wounded at the foot of the hills.

Notwithstanding this determined repulse on the part of the Vaudois, the Roman Church returned again and again to the charge, and in no less than thirty-six bloody persecutions vindicated her right to the titles, which in all ages she has successfully held, "*Persecutor of the saints, and enemy of the truth.*"

These terrible persecutions reached their culminating point in the year 1655, when Christiana, Regent of Savoy, acting for her son, Charles Emanuel II., and at the instigation of the "Holy Father," despatched 15,000 soldiers into the Alpine valleys, with orders to massacre indiscriminately every man, woman, and child they contained. These cruel orders were literally carried out and the scenes which ensued were so horrible, that the attention of Europe was forcibly aroused, and indignant remonstrances from all quarters poured in upon the Duke of Savoy, the ostensible promoter of this second St. Bartholomew. Oliver Cromwell, then Protector of the Commonwealth of England, not only joined in the general protestations, but ordered that a public fast should be held throughout his dominions, to avert the wrath of incensed Deity. But his sympathy with the unfortunate Vaudois took a still more practical form; for he caused a collection to be made to which he himself contributed £2,000, and which brought in the large amount of £30,000. Part of this sum (£8,000) was at once despatched in Italy, but the remainder was unfortunately retained in England, where, at the death of Cromwell, it fell into the hands of his unworthy successor, Charles II., who unscrupulously applied it to his own personal uses; and it was not until the year 1848 that Dr. Gilly, Rector of Norham, discovered the original document and succeeded in confirming the grant to the Waldensian Church. From the interest of this sum the Vaudois pastors derive one-half of their yearly income; but when we add that the whole stipend, including house and garden, does not exceed £60, it must be obvious how miserably inadequate such a sum must be to supply the needs of a hard-worked man and his family.—(*Word and Work.*)

TELEGRAPHIC NEWS.

Vienna, August 15th: The 20th Division of the Austrian Army, which was advancing on Svornik and was compelled to fall back on Gracamitza, has been compelled to beat a further retreat on Doboi in Bosnia and has been much harassed by the enemy in doing so.

London, 16th: Parliament was prorogued this afternoon. Her Majesty in Her Speech from the Throne, which was read by the Lord Chancellor, said:—"The Berlin Congress, which has terminated, has resulted in a peace which, I believe, to be satisfactory and durable, and whilst Turkey has suffered a severe loss, I have made arrangements favourable to her subjects, and secured her a position of independence which could be upheld against aggression.—His Majesty the Sultan has engaged to execute the measures necessary for good government in his Asiatic provinces, and in order to promote the objects of my Agreement with him, I have undertaken to occupy and administer the Island of Cyprus.—"I cannot speak too highly of the discipline and spirit of my forces, and the alacrity with which the Reserves answered my summons to assemble, nor of the patriotic offers of military aid I received from my Colonies, and the proud desire of my Indian Army to be reckoned among the defenders of my Empire—a desire which has been justified by their soldierly qualities displayed in the expedition to Malta. The spontaneous offers of aid received from many Native Governments in India have been very gratifying to me, for in them I recognise a fresh and manifest feeling towards the Crown and the person of the Sovereign.—"My relations with all Foreign Powers continue to be friendly.—"The condition of affairs in my South African Colonies, I regret to say, causes me some anxiety, but all serious troubles there I consider are ended."—The Speech then enumerates the different measures brought forward during the Session.—In the House of Commons last night, Sir Stafford Northcote said, that the Ameer of Afghanistan had not invited a British Mission to visit his capital, but he will be asked to receive one. Sir Stafford said the cessation of friendly communication between the Ameer and the British Government originated with the Ameer, who had never fully explained his reasons for the coolness.—England has abandoned some of her demands for reforms in the Asiatic provinces of Turkey, to which the Porte objected. The Convention does not imply the renouncing of Turkish independnce, and whilst accepting English counsels to the Porte, it considers that British Residents in the Asiatic provinces of Turkey are not needed.—Obituary.—Lieutenant-Colonel Chalmers.

Vienna, 16th: The Convention between Austria and the Porte has been signed. The duration of the Austrian occupation of Bosnia and Herzegovina is not fixed and the Sovereignty of the Sultan is recognised.

London, 17th: General Mesentzoff, the Director General of Police at Saint Petersburg, has been stabbed by an assassin and died from the effects of the wound.—Mr. John Douglas has been appointed Colonial Secretary of Ceylon

Vienna, 17th: Latest advices state that the Bosnian insurgents have been joined by thirty battlions of Turkish troops.—The 20th Division of the Austrian army, which had retreated to Doboj, has been attacked there by the insurgents, whose infantry made repeated charges which the Austrians withstood, not, however, without sustaining heavy losses.

18th: An engagement which has taken place between the 13th Austrian Army Corps and the insurgents at Belalovac has resulted in the Austrians having gained a complete victory The insurgents were afterwards pursued as far as Kiseljak, situated about 20 miles from Serajevo.

Constantinople, 18th: The Russian troops located in the Vicinity of Constantinople will commence embarking for home to-morrow. The withdrawal of the British Ironclad Squadron from the Sea of Marmora will follow.—It has been settled that the evacuation of Batoum is to take place in a fortnight.

London, 19th: The remainder of the Indian Contingent at Cyprus has received orders to embark for India.—Consols closed on Saturday at 95⅛.—The English Press are discussing Cabul affairs with increased interest, and express approval of the Viceroy's action in deciding to send a British mission to Cabul.—Public opinion is favourable to the English Government resisting any claim put forward by Russia to interfere in Afghanistan, which would be contrary to past solemn engagements made by Russia.—The Government has promised to produce the papers relative to the negotiations which have passed between England and Russia on Central Asian affairs since 1874.

20th: The Porte has explained to the Foreign Ambassadors at Constantinople that the want of means is the obstacle which Turkey has to contend against in carrying out the necessary reforms.—The Commander-in-Chief of the Russian forces in Turkestan has joined a detachment of Russian troops at Dichama situated 64 versts (about 43 English miles) from Samarcand.

Constantinople, 20th: The Austrians have occupied Serajevo after severe fighting, which was continued fiercely inside the town.—The German, British, and French Ambassadors here have urged the Porte to decisively and unreservedly execute the Berlin Treaty.—Latest advices state, that the Lazis refuse to surrender Batoum to the Russians.

London, 21st: Sir George Nares has been appointed to the command of the Alert in the scientific cruise which is shortly to be made in the South Pacific.—Consols 95⅛

Constantinople, 21st: Dervish Pacha has notiffed to the inhabitants of Batoum that the Russians will occupy the town on the 27th instant, and that Turkish vessels will arrive for the purpose of transporting those who intend emigrating from the place.

London, 22nd: Mr. Cross (Secretary of the Home Department) made a speech yesterday at Liverpool, and after giving a hopeful forecast of the political situation, said that the great duty of the Government now would be to reduce expenditure to a large extent.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 16th, additional:

For Southampton.—Mrs Cummins
For Brindisi.—Capt James, R N. Lt Col Stafford, Major J Dunn, Messrs J L Fawcas, Darlington, and C E Phipps.
For Venice.—Dr Barrie and Mr G Smyth.
For Aden.—Mr Kohler,

Per P. and O. Str. *Bokhara*, 23rd:

For Southampton.—Mrs Beaumont, Mrs Prendergast, Mrs Dunlop and 3 infants, Rev M Barker, Lt E Lloyd, Mr and Mrs Hay, Rev G Gothard, Mr and Mrs Roy, Major Manderson, Major A G Owen, Messrs G G O V Ray, E C Morris, A R Porter, T J Riedy, and James Garland.
For Brindisi.—Sir Richard Garth, Dr and Mrs Wisham, Col and Mrs Couchman and child, Messrs H Groves, and Algar.
For Venice.—Mr E L Strange, Mrs Blackburn, Dr and Mrs Leitner, Major Carnagie, Major T W Grant, and Capt Kennett.
For Gibraltar.—Mr T V A Castro
For Port Said.—Surgeon A W Sturt.
For Aden.—E Elton

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia*, 20th:

From Southampton.—Miss Louisa Bailey, Messrs Agnus, Walter Hunt, and C Paul.
From Brindisi.—Capt Babington, Messrs H Ferguson, Smeaton, Crowe, G Gordon, Turner, Hickman, Muncott, Egurton, and Cromartie.
From Venice.—Capt Brehon, Messrs Foxton, and Heyen.
From Aden.—Messrs Shemaun, Lawrence, Shapoorjee, Oman Isaack, and Hyder and friend.

Domestic Occurrences.

BIRTH.

JOHN DOW—Poona August 18th, the Wife of Sergeant John Dow Royal Engineers, of a Son.

DEATHS.

GOODALL—August 15th, at Bombay, Henry Goodall, Deputy Surgeon General, Madras Retired List.
LECHMERE—August 17th, at Baroda, Charles Spring Lechmere, Captain, 20th Regiment N. I.
RALPH—August 17th, at Bombay, John Charles Godfrey, son of Mr. and Mrs. J. Ralph, of the Bombay Police, aged 15 months.
GREENSHIELDS—August 17th, at Rhosawul, the son of Edward and Mary Greenshields, age 2 years and 5 months.
ASPLAND—August 18th, at Mhow Walter V. son of Quartermaster Sgt. Aspland, 2/17 Regt., aged one year and five months.
NOLAN—August 19th, at Bombay, Frances Eliza, the beloved wife of Dr. Nolan, Deputy Sanitary Commissioner, N. D. R. D.
POTTER—August 20th, at Mazagon, Bombay, Eustace Percival John, son of Mrs. and Mr. J. Potter, aged 10 months.
COLLETT—August 21st, at Breach Candy Road, Girgaum, Arnold Burrows Collett, in his 67th year.

"BOMBAY GUARDIAN."

Subscriptions received from 17th to 24th August 1878, *at the new rate.*

J. B. Hughes, 31st December 1878, Rs. 7-10; Dr. Geo. Sinclair, 15th Sept. 1879, Rs. 10; John Fryer, 8th Dec. 1878, Rs. 11; Rev. L. G. Hanhart, 31st December 1878, Rs. 3-13; Charles Palmer, 31st August 1878, Rs. 1; Mrs. Purcell 18th August 1879, Rs. 7-10; B. A. Blake, 31st January 1878, Rs. 7-10; A. J. Collett, 23rd April 1879, Rs. 6.

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